

MANHATTAN HIGH SCHOOL FOR GIRLS



בָּנָה

MALEK

Message from the Menaheles

The *Korban Pesach*, which opens the curtain to the activities of *Klal Yisroel* in anticipation of *Yetzias Mitzrayim*, is an event of such monumental importance that Rashi mentions **החדש הזה לך כבש**, which ushers in the *mitzvah* of *Korban Pesach*, as a *hava amina*, a possibility, for opening the Torah, taking precedence over creation. The designated animal for the *Korban Pesach* which was slaughtered and sacrificed roughly 3,000 years ago in *Mitzrayim*, was **מן הכבשים ומן העזים**. *Chazal* in *gemara Beitzah* speak about the fact of the agile goat as the most bold among the tender small animals. In the same *gemara*, *Klal Yisroel* are described as **עוזן שבאותות**. This boldness, coupled with our tenacity, has enabled us to withstand every tempest and every persecution throughout our odyssey, spanning the *galuyos*, beginning with *galus Mitzrayim*. Like the **עוזן** that we sacrificed courageously in the face of *Mitzrayim*, whose pagan worship of that very animal should have given the Jews of *Mitzrayim*, traumatized by years of bondage and servitude, cause for pause, we have withstood thousands of years of decrees, persecution, and attempted genocide. We have proven ourselves worthy of that exalted description, **עוזן שבאותות**.

In recent years, WWI produced tanks, field radios and improved airplanes. WWII brought radar, penicillin, and nuclear power. Both world wars visited unimaginable suffering upon our nation. What we are currently observing in Ukraine, is twenty first century warfare - pervasive commercial technology including octocopter drones that can find and attack camouflaged Russian planes, satellite internet access terminals, crowdsourcing, and other citizen empowered social networks. The combat mediums may have changed, but as usual, Jews are caught in the crosshairs of embattled nations.

As we stand at the *Seder*, clutching sparkling goblets of wine, chanting *Vehi She'amadah*, let us contemplate the concept of **עוזן שבאותות**. Let us promise ourselves to stand strong in the face of adversity and modernity and to be fearless in the preservation of *halachah* and *hashkafas haTorah*, an *azus* that was forged in the *kur habarzel*, the crucible, of Egypt.

The MHS *Hagaddah* is an anthology of *divrei Torah* written by students of all four grades, representing their independent exploration and study. In the time honored tradition of Torah study, and to stimulate thought

and conversation, we present this *Hagaddah* in question-answer format. We are grateful to our esteemed editorial body, including faculty and students, for producing this qualitative publication to enhance our *seder* and our *yom tov*.

Thank you to Rebbetzin Peshi Neuburger, *Maggid* editor, Mrs. Dena Szpilzinger, IT Manager and Graphic Designer, Mrs. Sara Tendler, Faculty Advisor, Mrs. Avigail Finkelstien, General Editor and our student editors, **Freida Bamberger, Ayelet Hershkowitz, Michali Rosenberg, Elky Schwartz, and Chavi Weiner**, for their exceptional efforts.

We are very proud of our talented and creative student body, whose *divrei Torah* and artwork grace the pages of this prestigious publication. It is our hope and prayer that this *Hagaddah* will help us access the power and *kedushah* of the *Pesach Seder*.

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We are grateful for the exceptional efforts of our Haggadah Editors

**Freida Bamberger, Ayelet Hershkowitz,
Michali Rosenberg, Elky Schwartz and Chavi Weiner**

*Q*What is the primary mitzvah of the four cups of wine?

*A*Both Tosfos and Rambam agree that the primary *mitzvah* of the four cups of wine at the *Seder* (*arba kosos*), or at least one of its most important elements, is *amira al ha-kos*—recitation over a cup of wine—and not just drinking the wine. What is the relationship between *amira al ha-kos* and *sippur yetzias Mitzrayim*? Are the two *mitzvos* one and the same, or is *sippur yetzias Mitzrayim* only one part of the *amira al arba ha-kosos*?

The four cups of *arba kosos* are associated with four stages of recitation—*kiddush*, *haggada*, *hallel*, and *birkas ha-mazon*. If it can be established that each stage of *amira al ha-kos* entails *sippur yetzias Mitzrayim*, then by definition, *amira al ha-kos* is *sippur yetzias Mitzrayim*, and is essentially a *mitzvah* of *pirsumei nisa*—publicizing the miracle. If this is true, the question is, how do each of the four cups entail *sippur yetzias Mitzrayim*? The least problematic of the four cups is obviously the second one—*Maggid*. *Maggid*, which we recite over the second cup, is clearly *sippur yetzias Mitzrayim*. The *Hallel* which we sing over the fourth cup can easily be defined as *sippur yetzias Mitzrayim* as well. In fact, the Rambam, in his *Sefer Ha-Mitzvos*, includes praising Hashem for redeeming us from Egypt and for all the good that He has bestowed upon us, within his definition of *sippur yetzias Mitzrayim*.

What is more difficult to explain, though, is how the first and third cups—recited over *kiddush* and *birkas ha-mazon*—are a *kiyum* in *sippur yetzias Mitzrayim*. For the first, one can consider the reference to the Exodus in *kiddush* as a fulfillment of *sippur yetzias Mitzrayim*. Moreover, Rambam writes that discussing Bnei Yisrael's acceptance of the Torah and status as the chosen people qualifies as *sippur yetzias Mitzrayim*. Thus, the recitation of “*asher bachar banu me-kol am, ve-romemanu me-kol lashon, ve-kideshanu be-mitzvotav*” in *kiddush* is itself *sippur yetzias Mitzrayim*. Similarly, in *birkas ha-mazon*, we say “*ve-al she-hotzeitanu...me-eretz mitzrayim, u-peditanu me-beit avadim...ve-al toratkhha she-limadetanu*.” In this way, *kiddush* and *birkas ha-mazon* both qualify as *sippur yetzias Mitzrayim*. Thus, the recitations over all four of the *arba kosos* qualify as forms of *sippur yetzias Mitzrayim*.

 Ariella Kornbluth

קדש



Ahuva Jacobson

*Q*Why do we wash our hands after Kaddesh?

*A*n the normal progression of spiritual improvement, we begin with **עשרה טוב מרע**, turning away from evil, and continue to **עשה טוב**, doing good. However, on *Pesach* night, the order is reversed. We begin with *Kaddesh*, which represents **עשה טוב**, achieving *Kedusha* and then we continue to *Urchatz*, which represents **סור מרע**, “washing” ourselves from our sins. On *Pesach* night we have the unique opportunity to become holy, even if we haven’t yet turned away from all evil.

May we all be *zoche* to achieve this unique level of *Kedusha* of *Kaddesh* then *Urchatz*, of becoming holy and then purifying ourselves from evil, and merit the coming of the **מִשְׁיחָה בָּרוּךְ בָּרוּךְ הוּא**.

♪ Rikki Genack
from Rabbi Chagai Vilosky’s *Pesach Haggadah*



וּרְחֵץ

Rachel Farhi

*Q***What is the significance of eating specifically a vegetable dipped in salt water?**

*A*During Karpas, we dip a vegetable, often a root vegetable, into salt water. What is the significance of using a vegetable? One explanation is that the vegetable represents the great spiritual potential of man and teaches us that a person should always try to reach a higher spiritual level. How is this symbolized by the Karpas? We take a vegetable that started off growing inside the ground, with only its leaves exposed—and from this lowly position, it is elevated and eventually reaches the holy Seder table. So too, every person, no matter what level he is at, can rise to be on a higher spiritual level.

 *Chana Tennenbaum*
Source: *Yismach Yisrael*

כֶּרֶפֶס



Reggie

Reggie Klein

Why do we hide the *afikoman*?

 During *Yachatz*, we break the middle *matza* and place it aside to be eaten later as the *afikoman*. Why do we do this? The usual answer given is that we do this to spark the children's curiosity and cause them to ask questions. If that is the goal, then what purpose is served by also hiding this piece of *matza*? Can't we just leave the *matza* on the side of the table and come back to it when it's time to eat the *afikoman*? Why do we hide it?

The Vilna Gaon explains why the *afikoman* is removed until the end of the meal. He says the reason is similar to why we cover *challah* on Shabbos when saying *kiddush*. On Shabbos, we cover the *challah* so that it will not be embarrassed when we pass over it in favor of the wine. Bread is considered the most *chashuv* food and usually gets the first *bracha*, but on Shabbos we make *kiddush* over wine before *Hamotzi*. Similarly, at the *seder*, we pass over the *afikoman* in favor of making a *bracha* on and eating other *matzos* beforehand. Therefore, we remove the *afikoman* from the table to prevent any embarrassment that it is overlooked and only eaten all the way at the end.

Wow! Look at how careful Hashem is with the lowest level of creation—*a מטיל*, an inanimate object. This is a lesson for us to be careful about preventing embarrassment when dealing with people, who are on the level of *רבנן*.

Wishing everyone a *chag kasher v'sameach!*

 Leah Borenstein
Source: Vilna Gaon



Sara Wassner



In Ha Lachma Anya we refer to the matzah we ate בארעא דמצרים - in the land of Mitzrayim. Why are we talking about the matzah we ate in Mitzrayim? Isn't the matzah at the seder supposed to remind us of the matzah that we had as we were leaving Mitzrayim?



The *Ramban* explains that we are to remember two types of *matzah*; the *matzah* we ate in *Mitzrayim* as slaves and the *matzah* we had on the way out of *Mitzrayim* as free people. The *Vilna Gaon* expands on this further. Is it accurate to call *matzah* 'poor man's bread' if we didn't eat it only when we were enslaved in the land of *Mitzrayim*, but also as we were leaving the land with feelings of joy and celebration? Isn't this a contradiction? How can the Jews eat the same 'poor man's bread' in *galus* and *geulah*? Perhaps the message is that *what* they were eating was not nearly as important as *how and where* they were eating it. The very same bread which had been a sign of lowliness, became a joyous food because it accompanied them as Hashem guided them to freedom. This is a great lesson for us, as it helps us see how something may, at one point, seem so bad, but once Hashem shifts things it all changes.

❖ *Rachel Diamond*

Ellie Trapedo



Q **What is the connection between the meal and redemption? How will inviting the needy to our tables lead to freedom?**

*A*ccording to *Chazal*, and quite famously, the destruction of *Yerushalayim* came about because of a particular meal, as detailed in the incident of Kamtza and Bar Kamtza:

A man had a friend named Kamtza and an enemy named Bar Kamtza. Once, he hosted a party and instructed his servant to “go and bring Kamtza.” The servant went and came back with Bar Kamtza instead. When the host saw his enemy he said, “what are you doing here? Get out.” Bar Kamtza tried to avoid the humiliation of being asked to leave and said, “since I’m here already, let me stay and I will pay for whatever I eat or drink.” The host would not allow this. “Then let me give you half the cost of the party,” Bar Kamtza suggested. “No,” replied the host. “Then let me pay for the whole party,” he pleaded. The man would not budge, and took Bar Kamtza by the hand and put him out. Angered by the disgrace he had suffered, Bar Kamtza said, “since the Rabbis were sitting there and did not stop him, they clearly agreed with him, and approved of his behavior. I will go and inform against them to the government.” The ultimate outcome was the destruction of the *Beit Hamikdash* and exile.

As we begin the *seder* we announce, “unlike that meal which brought about the exile, at tonight’s *seudah* everybody is graciously invited, and hopefully, in the merit of our brotherly love, we will hasten the end of the exile, and become *b’nei chorin*, a redeemed people.

~ Lily Perl

מה נשתנה הלילה זהה מכל הלילות? שבכל הלילות אנו אוכליין
חמצ' ומצה, הלילה זהה - כל'ו מצה. שבכל הלילות אנו אוכליין
שאר ירכוקות - הלילה זהה (כל'ו) מרוץ. שבכל הלילות אין אנו
מטבילין אפילו פעם אחת - הלילה זהה שתי פעמים. שבכל הלילות
אנו אוכליין בין ישבין ובין מס宾ן - הלילה זהה כל'נו מס宾ן.



Why is this exile different from all other exiles?

In the *Ma Nishtana* we ask "why is this night different from other nights?" We understand the word *Laila* as referring to *Pesach* night but the Oli'as Ephraim understands it a different way. "Night" refers to exile and "day" refers to redemption. Therefore, we can say the four questions are really asking "what is different about this exile?" For one , this exile is much longer than the previous ones we've had in the past and we don't know when this one will end. But why is this exile so much longer than the previous ones?

The Oli'as Ephraim says that really the *Ma Nishtana* is a list of four answers to what makes this exile different.

Matzah, which is made of two simple ingredients, represents unity and *chametz*, which is composed of many ingredients, represents *machlokes*. In the past exiles, we maintained a sense of unity, while also having disagreements. However, in this exile we have more *machlokes* and are in need of more unity.

Maror represents money and materialism which eventually makes our lives bitter. In previous exiles people ate a variety of vegetables and were satisfied with what they had to eat. Therefore, we eat maror to represent the people in this exile that chase after money and materialism.

1. We dip twice this night because it represents pleasure and passion. In previous exiles people were not directed through their pleasure and passions and didn't dip even once. Tonight we dip twice to show we are steeped in a culture that embraces pleasure and passion.
2. When we recline we show arrogance and haughtiness. People in previous exiles reclined and sat up to show they had arrogance sometimes and were humble at other times. Tonight we are only reclining to show we are grateful and proud of all our possessions that we do not feel like we are currently in exile.

This *Pesach* as we read the *Ma Nishtanah* and long for *Mashiach* we should think about ways that we can improve ourselves and bring *Mashiach* closer.

Rina Giloni
Dvar Torah derived from Rabbi Wagensberg

מה נשתנה הלילה זהה מכל הלילות? שבכל הלילות
אנו אוכלי חמץ ומצה, הלילה זהה - כלו מצה. שבכל
הלילות אנו אוכלי שרירקות - הלילה זהה (כלו)
מרזר. שבכל הלילות אין לנו מטבחין אפלו פעם אחת
- הלילה זהה שתי פעמים. שבכל הלילות אנו אוכלי
- בין יושבין ובין מסבין - הלילה זהה כלנו מסבין.

Q
**On Pesach we have topics and mitzvos
that start with the letter n. For instance,
Mah Nishtana, Mitzri and Maggid.
What does all the n's represent?**

A
One constantly has to have *emunah* in Hashem. He reigned in the past, is in the present, and will always be for eternity. It wasn't difficult to have faith in the past, because everyone saw the *nissim* and *niflaos* in *Mitzrayim*. So too, in the future, there will be a clear path to faith, for we will witness *Mashiach* and the building of the *Beis Hamikdash*. In the present, however, one may not be able to see Hashem's hand as readily because it is more hidden. Still, if we maintain our *emunah* in Hashem we will be able to view many "natural" events as miracles. Waking up in the morning; walking in the street, all are miracles that Hashem has kindly gifted to us! The word *emes*, which is the *chosemes* of Hashem, teaches us that our faith must be truthful. נ-the first letter of the *Aleph-Bais*, which represents the past. נ-the middle letter, represents the present, and נ-the last letter, represents the future. If we have faith in נ, at the present time, then we will be *zocher* to see the letters following נ which are ו and ת, and forming the word ות. We will be able to see the hidden miracles in our present day lives!

♪ Faye Fuchs

**שֶׁבְכָל הַלִּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוֹ פָּעָם
אַחַת - הַלִּילָה הַזָּה שְׁתִי פָּעָמִים**

*Q***The third question the child asks his father during the Mah Nishtanah is “why, on this night, do we dip twice?” There does not appear to be a clear answer to this question throughout the rest of Maggid. What is the answer?**

*A*We know that throughout the *Seder*, nearly everything is done in a manner which will cause the children to ask questions, which will, in turn, lead us to the *mitzvah* of *Sippur Yetzias Mitzrayim*. How does the question of why we dip twice contribute to this goal? There is a message that comes along with the *tevilah* which connects both the *Galus* and the *Geulah* to the *Seder*: Our journey to *Mitzrayim* began with the sale of Yosef *Hatzaddik* by the *shevatim*. The *Ben Ish Chai* explains that the *shevatim* were jealous of Yosef for being favored by Yaakov *Aveinu* and for the dreams that he had related to them. They wanted to kill him, but, instead, threw him into a pit and later on sold him. They came up with a plan to tell their father that Yosef had been killed, so they dipped his *kesones* into blood and presented it to Yaakov. “וַיַּטְבֹּל אֶת הַכְּתָנָת בְּדִם.” Fast-forwarding to the end of *Galus Mitzrayim*, we learn that in order to be saved from *Makas Bechoros*, *B’nei Yisrael* were commanded to dip the hyssop grass into blood and smear it on their doorposts. “ולקחום אנדרת בְּדִם אֶזְזָב וְסַבְלָתָם בְּדִם.” Because they did this, Hashem passed over the houses of *Bnei Yisrael*, and the *Geulah* began. We, therefore, dip twice during the *Seder*; once to remember how we lacked *achdus*, which led to *Galus*, and a second time to recall how we acted as one united people (the phrase *agudas eizov* even contains the word *agudah* which suggests *achdus!*) which led directly to the beginning of the *Geulah*.

❧ Estee Blachorsky

הירוח ...

Aliza Herzog





**וְאֵלֹא הָזִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמְצָרִים, הָרִי
אָנוּ וּבְנֵינוּ וּבָנֵי בְּנֵינוּ מַשְׁעַבְדִּים הָיִינוּ לְפָרֻעָה בָּמִצָּרִים**



How do we know that this is true? Maybe we would have broken free from Pharaoh at some point in the future – why assume that we would still be enslaved had Yetzias Mitzrayim not happened at that time



Harav Pam zt"l explains that just as our ancestors found favor in the eyes of the Egyptians who were, therefore, willing to lend them a variety of items, it is entirely possible that eventually they would have become so well-liked that the Egyptians would have set them free. If that had happened, though, then we and our children would still be enslaved to Pharaoh because we would owe him our gratitude forever. *Hakaras Hatov* is a very important part of being a Jew and is rooted deeply in our souls. So a benevolent emancipation by Pharaoh would not have offered decisive freedom. Therefore, Hashem preferred to bring about our redemption with the *makkos* so that there would be no sense of *Hakaras Hatov* or indebtedness to Pharaoh for *Yetzias Mitzrayim*. This sheds light on the phrase which follows the four terms for *Geulah* in Torah: *v'lakachi eschem li l'am* - and I will take you for Me as a nation. To Me, and only Me.

❖ Devorah Deutsch

Q **What is the great benefit of discussing Yetzias Mitzrayim at length?**

A Hashem explained to Moshe that He would harden the heart of Pharaoh in order to bring about wondrous miracles, and ‘in order that you relate into the ears of your children and grandchildren... the miraculous signs I performed...and you will know that I am G-d.’ (*Shemos* 10:2). At first blush, this last phrase is surprising. If we are telling the story to our children, don’t we already know that Hashem is G-d? Shouldn’t the *pasuk* read, instead, ‘and they will know that I am G-d?’ In fact, the purpose of parents’ teaching their children about Hashem and the importance of *emunah* is two-fold. Firstly, it is for the obvious reason that their teachings will hopefully lead to their children’s genuine attachment to and faith in Hashem. The second goal of speaking to one’s children about these truths, is that in the telling itself, the parent becomes more energized and passionate about the *mesorah* he is transmitting. He digs deep into his memory to recall details which will enrich his story, and in doing so he strengthens his personal connection to Hashem, and re-affirms his own *emunah*. This is what “*v’yedatem*” is referring to. By teaching your children, not only will your children know, but you, the parents, as well, will more surely know your Redeemer. Therefore, one who elaborates on the story of *Yetzias Mitzrayim*, and retells it at length, is “*meshubach*”- he has elevated his own spirituality.

❖ Yehudis Kundin
Rabbi Moshe Bogomilsky in *Ki Yishalcha Bincha*

Q **Why will we be talking about Yetzias Mitzrayim in the times of Mashiach?**

A Rabbi Rosner offers a *mashal* to help us understand. There was once a poverty-stricken man who became ill and lost his appetite. After the doctor cured him and his appetite came back, the poor man expressed a casual thanks and left. Later, this man's fortune turned, and he became extremely wealthy. He began to eat the most lavish feasts. At that point, he returned to the doctor and *really* thanked him. Only after experiencing the fanciest and most delicious meals was he able to comprehend what he had been missing all that time ago when he had lost his appetite.

For the past 2000 years we have been acknowledging the stunning miracles that Hashem performed to bring about our exodus from *Mitzrayim*. But we are still in *galus*-- we cannot see the true extent of its greatness because our recognition is limited-- we are still spiritually poor. Only when Mashiach 'comes, and the *Beis Hamikdash* is rebuilt, will we have a true taste of what we've been missing. Only then will we really be able to look back and say "wow!" May we merit to not only retell the story of *Yetzias Mitzrayim*, but to feel the deep level of *hakaras hatov* that it truly deserves.

לשנה הבאה בירושלים!

♪ Rikki Klein

QWhy does the Torah present the four sons in a different order than the Haggadah; listing the simple son, the tam, before the wise son, the chacham - if the Haggadah presents them in the reverse, and presumably more logical progressive order?

ARav Moshe Feinstein saw a lesson to be learned from this arrangement. The Gemara (*Shabbos 63a*) tells us that with respect to *limud haTorah* a person should first amass large amounts of information, and only afterwards advance to the next step of analyzing and delving into the knowledge he has acquired. One must first approach the material in quest of a straightforward and simple understanding, and then, upon that foundation, build a wider and deeper appreciation. Regarding *Torah* and its *mitzvos*, we are to embrace them with the uncomplicated attitude of, "Whatever Hashem wants, I will obey!" Only after this submissive frame of mind is internalized, can one try to discern the deeper meanings and benefits that lie behind the *mitzvos*. This is in accordance with what we proudly proclaimed at *Har Sinai*, *Na'aseh v'Nishma*, we will do, and [only then] will we understand. We learn from the *Tam* being listed before the *Chacham* in the *Torah* is that sometimes it is necessary to approach matters with a touch of naivete and simplicity in order to overlook its drawbacks, and generate enthusiasm for something less than perfect, and to simply perform each *mitzvah* because it is *Ratzon Hashem*.

Shani Brody
[Adapted from *The Haggadah of the Roshei Yeshiva*]

רַשְׁעַ מֵהוּ אָמֵר? מֵהַ עֲבוֹדָה הַזֶּאת? כִּם? לְכִם - וְלֹא
לוֹ. וְלֹפִי שְׁהַוּצִיא אֶת עַצְמוֹ מִן הַכָּלְלָה כְּפָר בַּעֲקָר. וְאַף אֲתָה
הַקְּהָה אֶת שְׁנִיוֹ וְאָמֵר לוֹ: "בַּעֲבוּר זֶה עָשָׂה ה' לֵי בְּצָאתִי
מִמִּצְרַיִם". לֵי וְלֹא לוֹ. אֶלָּו הִיה שֵׁם, לֹא הִיה נָגָא:



What is the specific question of the rasha, and why does the answer make reference to a very personal, present yetzias Mitzrayim, לֵי... בְּצָאתִי, rather than a general, distant one, לנו... בְּצָאתֵנו?

A The *rasha* is prepared to give up. He is overwhelmed, and put off, by the continual *milchemes hayetzer* which all human beings must wage. The *yetzer hara* tries to deter each individual, in every generation, from the correct path on a constant basis. One gets no respite for even one moment. A person can become sad and depressed, and ask, as the *rasha* does, ‘what is this work that you are forever involved in, *mah ha'avodah hazos lachem*? What’s the point of this battle with the *yetzer* if it won’t stop antagonizing you? And what was the value of *Yetzias Mitzrayim*, if it only brought us into a life of so many *mitzvos*, each of which involves another fight with the *yetzer hara*?’ In response, the parent instructs the son that the whole purpose of life in *olam hazeh* is to fight this battle and be triumphant. If it were not for this constant battle, there would be no reason to continue one’s existence in this world - he might as well leave and go to the next world. Indeed, this ongoing war against the evil inclination is the reason we were redeemed. Had he been there, with his defeatist attitude, he would not have been granted further life in *olam hazeh*.

Just like the *rasha*, we may start off the *Seder* evening with negative feelings, overpowered by the *yetzer*. But, quips the *Yismach Yisroel*, we describe the *Haggadah* as, מהווים בשבתו ונמשים בננות ומנוחה, beginning in a disparaging way and ending with praise. This may be understood as a hint, which suggests that if a person begins the *Seder* sad, in pain, or feeling lowly, he is assured that when he finishes the *Seder*, he will be praised. If he recognizes that tonight is the night when he has the capacity to free himself from his *yetzer hara*, he will be able to break away from the negativity, and use all of his energies to offer praise to the *Ribono Shel Olam* for redemption. When he overcomes this *Milchemes Hayetzer*, despite his exhaustion, he himself becomes more praiseworthy, and is *mesayeim b'shevach*!

Adielle Rosenblum

Based on ideas from the *Tiferes Shlomo* and *Yismach Yisrael*

**ברוך שומר הבטחתנו לישראל, ברוך הוא. שהקדוש
ברוך הוא חשב את הקץ, לעשות...**

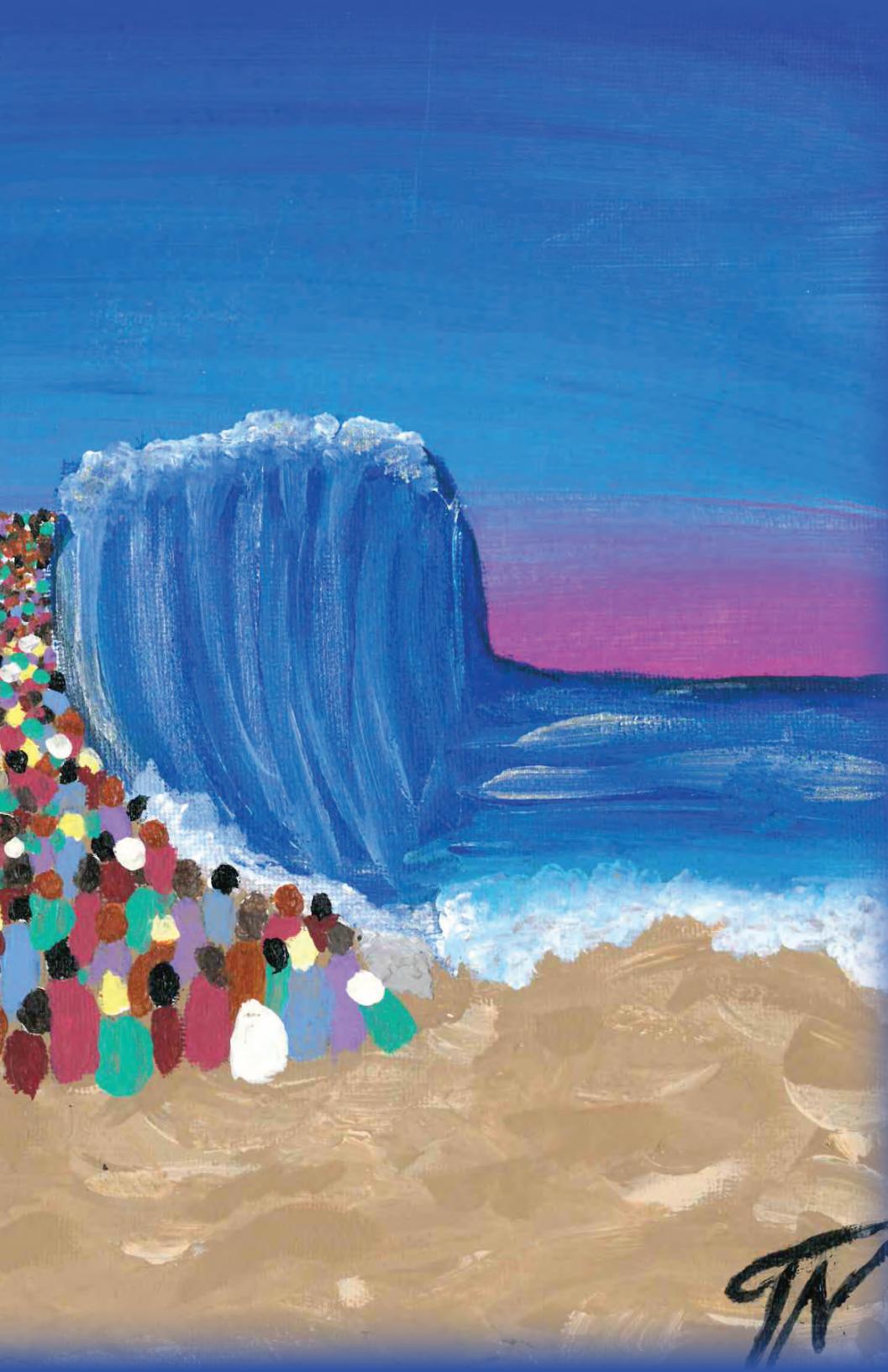
In the Haggadah, we praise Hashem for sealing the Bris Bein HaBesarim with Avraham Avinu; the covenant assuring that his children would be slaves in the land of Egypt for 400 years, after which He would take them out with great wealth. Why is this promise, which foretells the enslavement of his children, viewed as the ultimate sign of Hashem's love for Avraham Avinu? How is this a good thing?

A The great promise that Hashem made to Avraham Avinu was that, in the words of the *Haggadah*, He would "calculate an end [to the exile, in order] to act." This does not simply mean, as we have all learned, that Hashem calculated a way to shorten the exile, and end it after only 210 years. The words of the *Haggadah* as they appear, can also be understood to mean, Hashem calculated that there would be an end to the realm of "to act," spiritual boundaries placed upon physical activity in this world. The physicality of our everyday activity would be limited, and within each action there would always be a spark of the spiritual that would not succumb to the "this-worldly" nature of that act. In essence, Hashem was bestowing upon *Klal Yisroel* the power to resist getting lost in the physicality of the exile and to, instead, maintain, or even strengthen, their godliness until it would be time to exit the *galus*. It is this *koach* that allows the Jewish People to survive "in each and every generation" and not to be swallowed up within their various exiles. This is the immense import of Hashem's promise to Avraham Avinu, and the unique expression of love He has for him and his children, forever.

♪ Rena Kutner
Sfas Emes, 5631

Tamar Newhouse





שלא ירד יעקב אבינו לשהתקע במצרים

Q Why does the Haggadah mention at this point that Yaakov and his family went to Mitzrayim only to live there temporarily and not to settle there?

A The Maharal says, if they would have gone to *Mitzrayim* to settle then they would have never been redeemed. This teaches us that the Jewish nation can only exist fully if they live in *Eretz Yisrael*, because that is the place that Hashem prepared for us, the place where we can be bound to Him. Even when we are in *Galus*, we are constantly reminded of our connections to *Eretz Yisrael* and to build the *Beis Hamikdash*, as our *Chachamim* tell us in *bentching* and in *Shemoneh Esrei*. For this reason Yaakov insisted on being buried in *Eretz Yisrael*, so as to leave gim testimony behind that *Eretz Yisrael* is our home. Our real home.

♪ Esti Goldberger

אלו קראו לנו את הים ולא העבירנו בתוכו בחרבה, דיננו.

What is the connection between Yetzias Mitzrayim and Krias Yam Suf? What happened at the Yam Suf that made the geulah for Bnei Yisroel complete?

*A*RABBEINU Bechayai explains that until the Egyptians drowned, *Bnei Yisrael* feared that they would chase them down and re-enslave them. Once the *Mitzriyim* drowned the Jewish people felt a sense of utter freedom and fearlessness because they knew that they would never be subservient to the Egyptians again. The *Vilna Gaon* adds that the *geulah* was not complete until *Kriyas Yam Suf* because that was when the Egyptians were punished, *middah k'neged middah*, through water. It was *mid-dah k'neged middah* because they had decreed that all the Jewish baby boys be thrown into the water. In addition, the *Midrash* describes that the most cruel Egyptians floated and were tossed around like straw before they drowned, the average ones drowned like stones, and the relatively good ones drowned like lead. Each Egyptian drowned in a measure-for-measure way. Without the splitting of the sea, *B'nei Yisrael* would not have felt at ease, and leaving Egypt would have been futile. Because Hashem performed *Kriyas Yam Suf*, *B'nei Yisrael* felt completely free and could start to be servants of G-d rather than slaves to people. May we all be aware enough not to become slaves to the various attractions in our lives, and to be fully committed to Hashem.

 *Mikaella Inzlicht*
Source: *Days of Freedom*

מְצָה זו שאנו אוכלים, עַל שום מה? עַל שום שֶׁל
הספיק בזקם של אבותינו להחמיר עד שנגלה עליהם
מן מלכי המלכים, הקדוש ברוך הוא, וראם

According to this statement of Rabban Gamliel, we eat matzah because our fathers' dough didn't have time to become chametz when they left Mitzrayim. It would seem to make more sense to eat matzah to commemorate the food that our forebears ate in Mitzrayim for 210 years, and not because of something seemingly coincidental, that our fathers didn't prepare food for Yetzias Mitzrayim. Additionally, we wonder why our fathers didn't prepare food if Moshe had told them that they would leave on ט"ו ניסן.

A: When Moshe told them about *makkas dam*, *B'nei Yisroel* believed that Pharaoh would surely let them leave after suffering without water. They packed food for their journey to *Eretz Yisrael*, but to their surprise, Pharaoh hardened his heart and didn't let them leave. This happened before each *makkah* until the night of *Yetzias Mitzrayim* when they simply didn't have enough emotional energy to pack food once again. Although it seems to make more sense to commemorate the 'poor man's bread' that we ate in *Mitzrayim* for 210 years, the *matzah* isn't just a commemoration, but a message from Hashem to *Klal Yisrael*, *yeshuas Hashem k'heref ayin*. No matter how unlikely it seems for us to merit the *geulah*, Hashem can turn the situation around in the blink of an eye.

We sometimes wonder how the final *geulah* will ever come. According to the Sforno, Malachi *Hanavi* says that the ultimate redemption will follow the steps of previous ones: "וּפֹתַח אֶל-הַיכֹּן", Hashem will suddenly come to His sanctuary. When we eat our *matzah* at the *seder*, we remind ourselves that the definitive *geulah* will arrive *k'heref ayin* just as it did for our ancestors who rushed out of *Mitzrayim* with unbaked dough.

♪ Rikki Schreiber
Rabbi Yissocher Frand's Haggadah

**”בכל-דור ודור חייב אדם לראות את-
עצמו כאילו הוא יצא ממצרים...“**

QOf the many miracles that Hashem performed for us throughout history, why are we specifically required to relate personally to Yetzias Mitzrayim? On Purim too, we could have declared that if Hashem had not overturned Haman's plan we would not be here today!

AThe Ma'asei Nissim (Rabbi Yaakov Lorberbaum) offers a beautiful answer. We are not thanking Hashem here for physically taking us out of *Mitzrayim*. Rather, we are rejoicing in the fact that at that time He chose us as His people. The word "ga'al"- "redeemed"- can also mean "acquired;" Hashem acquired us on that day. And we still reap the benefits of that moment today. By actually viewing ourselves as leaving *Mitzrayim* we become connected to the birth of the Chosen Nation. We envision ourselves as being handpicked by Hashem to perform the *mitzvos* to the best of our ability. When *Bnei Yisrael* received the *mitzvos* for the first time, they were fresh with excitement to observe them perfectly and thereby fulfill Hashem's will. As Rashi explains in *Devarim* 6:6, *אשר אנכי מצור היום*,

"לֹא יְהִי בַּעֲינֵינוּ כְּדִינָתָמָא וְשָׁנָה שָׁאוֹן אָדָם סֹפֶנה, אֶלָּא כְּחִדְשָׁה שְׁהַכְּלָרְצֵנוּ לְקַרְאָתָה" the *mitzvos* should be like a new royal edict which everyone runs to receive, not an ancient letter which does not command our attention. It is our job to truly envision ourselves as having been chosen by Hashem, at Yetzias *Mitzrayim*, to be the nation to receive the Torah, and to recapture the enthusiasm of that time so that we can perform *mitzvos* in a more eager and wholehearted way.

♪ Rivka Hakimi

Idea adapted from Rabbi Yaakov Weil, *The Haggadah with Answers*

*Q*What is the significance of washing our hands before we eat matzah?

*A*Just like we wash *Negel Vasser* in the morning to cleanse our hands of *tumah*, so too we have to cleanse our hands before eating *matzah*. *Matzah* isn't just something we eat because we can't eat *challah*; rather, it symbolizes our freedom. Rabbi Shraga Simmons explains that one aspect of freedom is elevating ourselves spiritually from our lowest points. Because eating the *matzah* is a sign of our freedom, before we do so we have to make sure we are purified. We must remove the negative influences, and by doing so we cleanse ourselves spiritually. During *Rachtzah*, as we cleanse our hands physically, we are reminded of the importance of achieving spiritual freedom as well. In this way we can connect to the theme of freedom on Pesach; we may not be physically leaving Mitzrayim, but we do have the ability to free ourselves from the negativity that surrounds us.

~ Hudi Mandel

בְּרִית־מָשֶׁיחָה



Sarala Fingerer

*Q*Why do we use different names for the two simanim which refer to washing hands—**רחצה** and **ורחץ**?

*A*When we wash our hands before כרזה, the הנזה calls it “ורחץ”—a command form that means, “now wash!” Before we eat the *matzah*, however, we call our washing “רחצה,” which is a more general term meaning “washing”. Why do they have different names?

Rav Shlomo Zalman Auerbach explains that the washing for **ורחץ** requires a command form because during the rest of the year, people do not typically wash before eating vegetables. Because we do not generally wash like this, we need to be exhorted to do so. When it comes to **רחצה**, though, we wash before **המוציא** all year round, and everyone is used to it. We do not need to encourage people to wash for **המוציא**.

Rav Kook explains this discrepancy in a different way. He explains that **ורחץ** addresses each person as an individual. Washing before vegetables is meant to remove one’s impurity before handling food, so this is expressed as a command to an individual, a **יחיד**! Washing during **רחצה** is different; it is not just meant to remove impurities. Instead, it represents a transition, signifying the end of the sense of slavery we felt reading the **הנזה** during **מניד**, and the transformation from **עבדות** to **חיות**. Therefore, this washing is experienced collectively, as a **ציבור**, as we all left **מצרים** together. We therefore change the name from a command directed at each individual, to “**רחצה**,” a term that can be used for a group.

 Yehudis Ginsberg

Zahava Schwartz

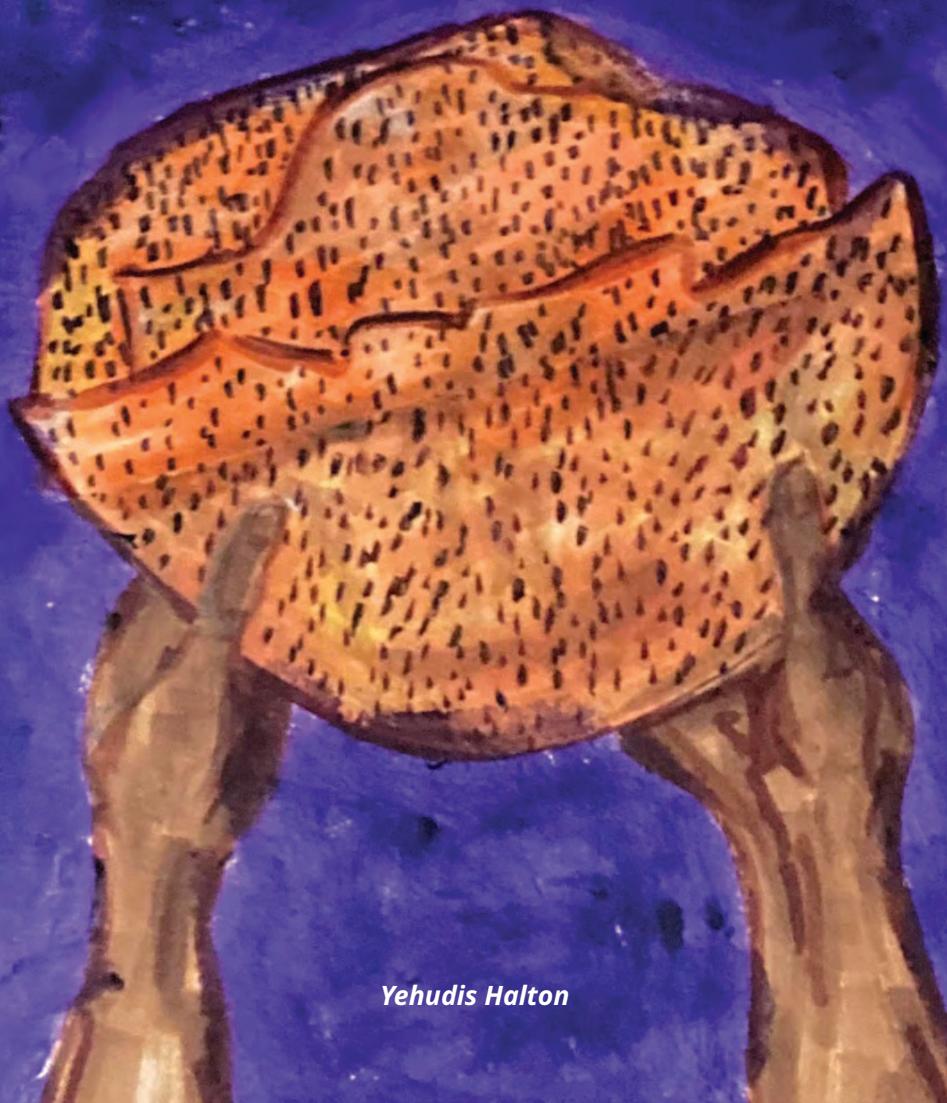


QThroughout the whole year, we enjoy eating chametz and even use it to fulfill mitzvos. However, when Pesach arrives, all chametz suddenly becomes completely forbidden -- it is forbidden to eat, own, or even see -- and yet, right after yom tov is over, it now becomes permissible again. Moreover, we are taught that chametz represents gaavah -- the inflated sense of self because it rises, while matzah represents anavah -- humility as it does not rise... So is chametz good or bad?

ARav Daniel Staum beautifully explains this perplexing contradiction. He teaches that Pesach is when Klal Yisroel finally became our own nation, as the pasuk states, "הנזה אלkim לבוד לא קחת לו נוי מהךך נוי"-- HaKadosh Baruch Hu removed Klal Yisroel from within Mitzrayim to become our own nation. Therefore, at the birth of Klal Yisroel, we spend a week completely focused on Hashem, rid of any ego-- any chametz. Just like a brand new baby can only tolerate his mother's milk, when taking a week to focus solely on Hashem and His glory, Klal Yisroel cannot have any gaavah involved and we remove it to enable us to really be able to see that all the nisim and niflaos are solely from Hashem. However, once this week of Pesach is over and with siyata diShmaya we have developed and grown immensely in our emunah, then we reintroduce the chametz-- the ego. We are now able to better "digest" the chametz and learn to use the middah of gaavah in a very positive and productive manner. We don't reimplant in ourselves the negative usage of middah of gaavah, we now train ourselves to have what Rav Nosson Tzvi Finkel-- the Alter of Slabodka taught his talmidim to have--a gaavah dikedusha-- a proper sense of knowing who we are and what we can accomplish, and what is below our dignity as a member of the Am HaNivchar. We must hold onto the spiritual effect of the matzah after Pesach, the knowledge that Hashem is the yotzer hakol, and then and only then, can we build a sense in ourselves of who we can be and what we can accomplish using our gaavah dikedusha, which is so necessary for accepting the Torah in the upcoming yom tov of Shavuos.

~Emma Cohen

בְּרֵאשִׁית
בָּרָא



Yehudis Halton

*Q*Why was Maror eaten during the first Pesach in Mitzrayim?

*A*We eat *maror* in order to remember the suffering that Klal Yisrael experienced in Mitzrayim. Why, then, was *maror* eaten at the first Pesach in Mitzrayim? They did not yet need a *reminder* of how terrible slavery was.

The Gemara (Rosh Hashanah 11a) states that starting on Rosh Ha-shanah, Bnei Yisrael already stopped working as slaves. Even though Pesach took place only six months later, it was still enough time for Bnei Yisrael to forget about their bitter suffering. Shortly after *Yetzias Mitzraim*, in the *Midbar*, Bnei Yisrael were already complaining about how much they missed Mitzrayim and the bread they ate there (*Shemos* 16:3).

Bnei Yisrael's short memories regarding their own suffering can provide an important lesson for our own lives. It is so easy to forget the *bracha* Hashem gives us or the *nechama* He provides after a difficult event. We always have to remember all the *chasadim* Hashem has performed for us and constantly thank Him for all *yeshous* and *brachos*.

 Miriam Landau
Source: Rav Nebenzahl Haggadah



Mindy Weiss

MW

Q Why do we include apples in the חרותת?

A Almost everything in the חרותת is there to remind us of our suffering in מצרים.

With the wine representing blood, spices such as cinnamon representing straw, and the thick texture representing the consistency of the bricks that בני ישראל had to make themselves, it's clear how each ingredient of the חרותת symbolizes our pain and suffering. The apples, however, don't send a clear message. What is the meaning behind the apples?

The משנה in 60ח' קיד ע"א cites a dispute between the *tana kama*, who says that we use even though it is not a מצוה, and R' Elazar Berabi Tzadok, who insists that it is, indeed, a מצוה. The *Gemara* on קיד ע"א quoting R' Elazar's opinion, asks: what מצוה? R' Levi answers: "זכר לתפוח" a remembrance of the apple. Rashi explains: "For they would bear their sons there (under the apple tree) without any pain so that the מצרים would not recognize them." As it is written in שיר השירים:

"תחת התפוח עוררתיך שם חבלתך אמר שמה חבלה ולצתך."

The חרותת of מצוה is to remember the apple trees which comforted the Jewish women in מצרים. The *Shir Hashirim* on מדרש שיר השירים states that this apple tree represents הר סיני, for just as the apple tree produces fruit in the month of סיוון, so too, the תורה was given on הר סיני in the month of סיוון. Why do we specifically compare to an apple tree as opposed to any other tree? While most trees first produce leaves and then fruit, the apple tree first produces fruit and then its leaves. Similarly, when the Jews said "נעשה ונשמע", they reversed the natural order of things by agreeing to uphold the תורה before hearing what the laws actually were.

נשים צדקניות חזרו into the חרותת, remember the נגואה who helped bring about the תורה, leading to קבלת התורה.

✉ Mali Epstein

חגיגות

זמן
חרותינו



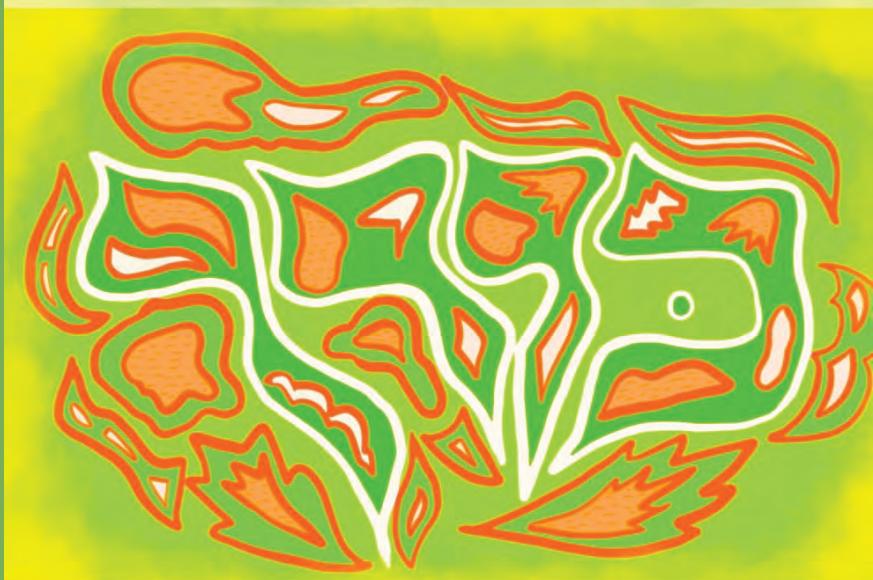
Rashi Bell

*Q*Why do we put matzah and maror together?

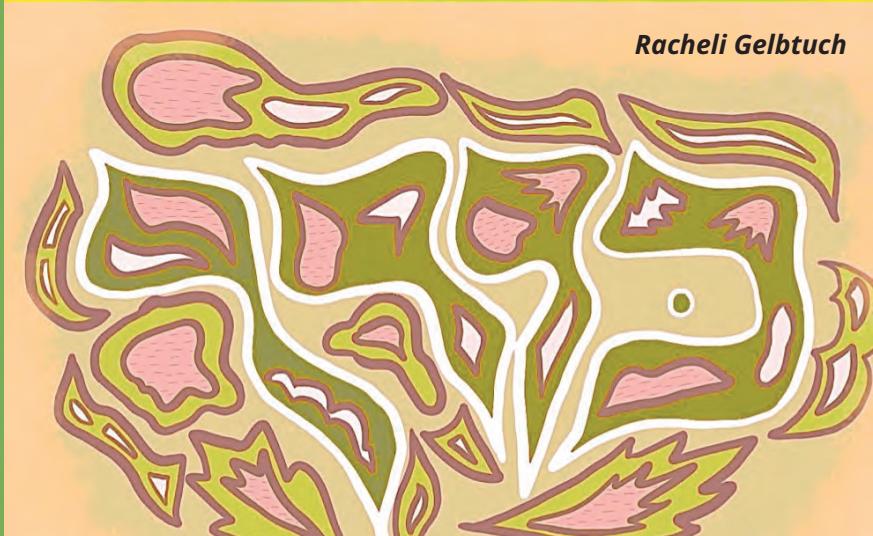
According to the sefer *Tola'as Yaakov*, we combine *matzah* and *maror* together because they both symbolize different aspects of the *geulah* from Mitzrayim. The *matzah* represents the *matzah haelyonah*—the *hashpa'ah* from above, and the *maror* represents the suffering we went through down below; the combination of both represents the *geulah*. The *Sfas Emes* explains the idea slightly differently, saying that the *matzah* symbolizes the *geulah*, while the *maror* obviously represents the bitter suffering *Klal Yisroel* experienced at the hands of the *Mitzriyim*. One would think that *geulah* and suffering are polar opposites that don't connect. However, the *Sfas Emes* tells us that the only way "to get to the *matzah* is to experience the *maror*." In order to get to the *geulah*, to the next level, to our ideal destinations, we must first go through suffering. It is through falling that we can reach even greater heights. May we be *zocher* to the final redemption *b'mheirah v'yameinu. Amen!*

Shevy Dreifus

Adapted from Rabbi Yechezkel Hartman



Racheli Gelbtuch



*Q*Why is the Hallel on Seder night divided into two sections separated by a meal; isn't eating considered a hefsek?

*A*The Netziv explains that the purpose of leaving Mitzrayim was for us to get the Torah. When we received the Torah, we gained the ability to serve Hashem not only in spiritual ways, such as *davening* and learning Torah, but also through physical ways, such as keeping Shabbos and eating *matzah* and *maror*. During the Seder, we eat in the middle of Hallel to give thanks to Hashem for sanctifying our physical existence. The only way for this meal not to be considered a *hefsek* is for us to not make it one. What this means is that our meal has to be a form of *hallel*, so we must eat with the proper *kavanos*, speak words of Torah, and try to avoid mundane conversations. In this way, we elevate our meal so that it is a continuation of the *hallel* from earlier.

❖ Frieda Bamberger

Serach Soleveichik

צְבָלִים
עֲמָדָה



Q **Why is this part of the Seder called Tzafun, which means “hidden”?**

A On a simple level, many people have a custom to hide the Afikoman with the intention to keep their children interested in the Seder as it goes late into the night. The **תורת סופר** provides a deeper explanation for the meaning of Tzafun, explaining that the grouping of **סימנים** after **מגיד** presents a lesson for us on how to behave.

תורת סופר: “*Matzah*” can also be translated as disagreement. We must be “*motzi*” the “*matzah*”—remove the **מחולקת** from our lives.

תורת סופר: We must view the difficult and bitter times of our lives (the *marror*) as only being sandwiched (*korech*) between the many good times.

צפואר ברכות: Tzafun means “hidden,” and Boreich means “blessing.” The Maharal explains that there is a world that we can see, and there is also a much bigger world that our eyes cannot see. It is a world where Hashem can make anything happen. When something is hidden from our eyes, there are no limitations to what Hashem will do for us. There is a principle that “*ein haberachah metzuyah ela b’davar she’samui min ha’ayin*”—“A true blessing can be found only in something that is hidden from the eye.” If we acknowledge that Hashem is the source of all blessing, then Hashem will shower us with loads of *berachah*, but if we lack that fundamental *emunah*, and we believe in only things that we can see, then the *berachah* will be *tzafun* from us; it will be hidden from us.

If a person did the מצווה of talking about **יציאת מצרים** properly during Maggid, then he can be confident that he will not have **מחולקת**, that he will see that hard times are rare, and that he will always see the **ברכות צפויות** in our lives.

❖ Tehilla Spira

Adapted from *Touched by the Seder*, Rabbi Yechiel Spero

צפון



אַפְּרִיקָוּמָן

*Q*Why do we wait until the fourth cup to open our doors?

*A*Before we drink the fourth cup of wine on the *seder* night, we first open our door for Eliyahu HaNavi. Why do we wait until almost the end of the *seder* to open our doors? Is there a connection between the fourth cup of wine and opening the door? In order to answer this question, the Beis HaLevi elaborates on the Gemara in Pesachim which discusses why we are obligated to drink four cups of wine on the *seder* night. In the times of Chazal, it was dangerous to drink any even number of cups of wine due to *mazikim* called *shadim*. However, on the *seder* night, which is known as *Leil Shimurim*, a night when we are protected from all evil, one can safely drink four cups of wine. Before we drink our fourth cup of wine, bringing us to an even total of cups, we open the door to show that it is *Leil Shimurim* and we have nothing to fear.

We *daven* to Hashem that he should give protection to the Jews all year round, just like on Pesach night.

❖ *Ilana Rosner*

Adina Escott





צָרָה וַיְגֹון אֲמֵץ אֶת־בְּשָׂם ה' אֱקָרָא... כָּסִישׁוּעָה אֲשֶׁר וְבְשָׂם ה' אֱקָרָא... ? לֹא אֲזַבֵּךְ זָבֵח תָּזְדֵּה וְבְשָׂם ה' אֱקָרָא (תַּהֲלִים קְטוּ)

Why are the words "ובשם ה' אקרא" repeated three times throughout the course of Hallel?



Each time "ובשם ה' אקרא" appears, it conveys a different message. The first time it appears—*"צָרָה וַיְגֹון אֲמֵץ אֶת־בְּשָׂם ה' אֱקָרָא"*—the message is for us to always call out to Hashem in times of pain. Even when times are rough and we are "found in trouble and grief," we should still call out to Hashem. When these words appear a second time—*"כָּסִישׁוּעָה אֲשֶׁר וְבְשָׂם ה' אֱקָרָא"*—they appear in the context of success. When we overcome a challenge, it is natural to credit our willpower and our strength as the qualities that propelled us to succeed, but we have to remember that it is Hashem who made us succeed. All our accomplishments come from Hashem. The third appearance—*"לֹא אֲזַבֵּךְ זָבֵח תָּזְדֵּה וְבְשָׂם ה' אֱקָרָא"*—refers to a time when we are grateful. When we are feeling thankful, we should turn to Hashem and express our *hakaras hatov*. When Bnei Yisroel left Mitzrayim, they experienced each of these moments. They called out to Hashem when they experienced the torture of the *shibud*, they sang to Hashem at *Krias Yam Suf*, and after they triumphed over the Mitzriyim, they praised Hashem.

In every situation, we have to remember to turn to Hashem. Whether it is a moment of victory, pain, or gratitude, we must raise our voices to Hakadosh Baruch Hu; He is always waiting for us.

❧ Chana Guelfguat

Source: Rabbi Berel Wein on the Pesach Haggadah

הַלְלוּ



Zeldy Itkin

*Q*Why do we sing Hallel at the Seder, rather than Shiras HaYam?

*A*Since *Shiras HaYam* was composed in the context of *Yetzias Mitzrayim*, one would think that Chazal would choose it as the song to sing in celebration of our deliverance. Why, then, do we recite Hallel at the *Seder* instead? Rav Yosef Dov Soloveitchik offers an illuminating answer, referencing Rashi's commentary on a *pasuk* in Sefer Shmuel. The *pasuk* in question (Shmuel II 23:1) speaks about Dovid HaMelech, describing him as “גָּעִים זָמָרֶת יְשַׁאֵל” —the sweet singer of Yisrael. Rashi explains this to mean that in the Beis HaMikdash, Bnei Yisrael only sang songs of praise to Hashem that were composed by Dovid HaMelech.

The Rav points out that the same is true of *Pesukei Dezimra*, as we say in *Baruch Sheamar* that we will praise Hashem “בָּשְׂרֵי דָוד עֲבֹדֶךָ”. There is even a custom cited by the Rambam (Hilchos Tefilla 7:13) to say *Shiras HaYam* only after *Yishtabach* in *Shacharis*; since *Shiras HaYam* was not written by Dovid HaMelech, it does not belong within *Pesukei Dezimra*. Likewise, the Rav suggests that at the *Seder*; we exclusively sing the songs of praise composed by Dovid in *Tehillim*, therefore favoring *Hallel* over the thematically appropriate *Shiras HaYam*.

 *Serach Soloveichik*
Source: Rav Yosef Dov Soloveitchik

*Q In **מִן** המלך **דַּוְד** mention that he was surrounded by his enemies not once but multiple times?*

*A*barbanel suggests that each phrase refers to a different one of our enemies. The first phrase, “כל גויים סבבונן”—*all the nations encompass me*, was said about סנחריב and Ashur, who brought about *galus aseres hashvatim* and destroyed the Shomron. In return for committing this evil against Bnei Yisrael, they were destroyed: “בָּשֵׁם ה' כִּי אֲמִילָם”—*in the name of Hashem, I cut them down*. The second phrase, “סְבֹּנִי גַם סְבֻבּוּנִי”—*they encompass me*, refers to נבוכדנצר מלך בבל, who came to destroy Yerushalayim several times. As with Ashur, in the end בבל was punished for its aveiros. **תיד** repeats “בָּשֵׁם ה' כִּי אֲמִילָם” because again, Hashem cut them down. The last phrase, “סְבֹּנִי כְּדָבְרִים”—*they swarmed me like bees*, refers to טס and ויל. In the end, they, too, were destroyed.

The Brisker Rav notes that the nations’ hatred is described in slightly different ways in each phrase and attributes this to different expressions of hatred. In one instance it is described using the double language “סְבֹּנִי גַם סְבֻבּוּנִי” because our enemies besiege us first both externally and internally. Then, it escalates to “סְבֹּנִי כְּדָבְרִים”; they surround us like bees around their victim, increasing their hatred and killing us. Many nations over the years have attempted to surround us and destroy us completely. First they try to physically wipe us out—“סְבֹּנִי”—then, “גַם סְבֻבּוּנִי”—they also try to spiritually destroy us. We are evidently still here and thriving as a nation. Our enemies can never completely destroy us. If we continue to remain fervently strong and committed to Torah and *mitzvos*, then our enemies will never be able to raise a hand against us.

~ Shirel Rosenblum

*Q*Why do we emphasize that the other nations praise Hashem? Shouldn't we focus on Bnai Yisrael?

*A*n Hallel, we say, "הָלְלוּ אֶת־הָ' כָּל־גַּוִּים, שְׁבֹחוּהוּ כָּל־הָאַمִּים"—all the nations praise Hashem. This is because the nations of the world are uniquely positioned to praise Hashem. While Bnai Yisrael know of only some of the times Hashem saved us, the nations of the world are the ones who are truly suited to praise Him, because only they know how many times they have attempted and failed to annihilate us. Many people do not know that Stalin had ambitions to kill the Jews just like Hitler, but he had a stroke the day he was signing the decree (on Purim!). If the miracles we *do* see Hashem perform are praiseworthy, imagine what thanks we would give to Hashem if we knew every miracle He has orchestrated for us.

 *Basya Saperstein*

Credits: Rabbi Glatstein's shiur to MHS about Purim

וحتzman כל-חנשימים אחדריה בתפיס ובסחלט:
(שמות ט"ז:כ')



Naomi Hymowitz

Q What in the world is גדי אן talking about?

A Chad Gadya can be seen as a metaphor for Jewish history. The words “גדי” (young goat) and “תר” (two) in Chad Gadya remind us of something in Tanach: Yitzchak's *bracha* to Yaakov. After Yitzchak sent Eisav to hunt for him, Rivka told Yaakov to prepare “שניהם גדי עזים”, two young goats, in order to receive the *brachos*. Yaakov then passed on the *brachos* to Yosef, which is evident from the fact that only in the context of Yosef's *brachah* does Yaakov refer to “ברכות אביך”—“the blessings of your father.” Yaakov obviously favored Yosef, as we know from the fact that he gave him the *shevatim* כהונת טהרתם. This caused the other *shevatim* to be jealous, and they sold him down to Mitzrayim in an attempt to prevent him from receiving the *brachos*. In the words of the Gr”a, “נתנו לנו הדבר וירדו אבותינו למצרים”—this instead caused Bnei Yisrael to go down to Mitzrayim.

Yosef is the נגיד. The *shevatim* are the שונרא, the cat, and are jealous by nature. They try to destroy him. Next is the כלבן, the dog—Pharaoh, who in turn tries to destroy all of the *shevatim*. He is likened to a dog by the Midrash Rabba on Shemos (89:2). Following Pharaoh is the חוטרא, the literal staff that was used in performing many of the *nissim* that hurt Pharaoh, like *makkos dam*, *tzfardea*, and *kinim*. After that comes the תורא, the flame, which the Gr”a explains as the *yetzer hara*, but then comes the מים, the water—Bnei Yisrael (as seen from the *pasuk* in Shmuel Beis, 14:14), and extinguishes the *yetzer hara*. Still, the תורא, the cow—Edom, comes and brings us back to *galus*, until the שיטח, the slaughterer, representing קדשו בן יוסי, takes us out. Unfortunately, the מלך המות kills him—but then comes the הקדוש ברוך הוא, and after multiple נלויות, the *brachos* that were passed from Yaakov to Yosef and subsequently taken away, will be returned to us. במחאה בימינו אמרנו.

❖ Tova Berger
Source: Haggadas Rabbeinu HaGr”a

Tamar Eberstark

לברכה האבל נידושם



נרצה

Q Why is “Echad Mi Yodeya?” in all of its playful simplicity, an appropriate song to sing as the seder, which by this point should have transformed us into people of heightened spirituality, comes to an end?

A: It is a well-known teaching of *Chazal* that secrets will be divulged once wine has been imbibed. *Nichnas yayin yatza sod*. The absolute truth of who a person is comes out after a few drinks. So here we are, at the end of the *seder*, having drunk four cups of wine, and we are asked basic questions. Ones that have many different answers depending on who is being asked. Ones that are so simple that even a child has associations from which he can pull forth answers. What does each number mean to you? Exactly how each person answers will all depend on what his mindset is; whether he is thinking in *chol* or *kedushah* terms. And we, just a little under the influence, burst forth with the answers that are most natural to us: One is Hashem...Two are the *Luchos Habris*....Three are the *Avos*. That is who we really are, because the *Seder* has elevated us to be people of sanctity, to our very core.

*~ Lizzie Boczko
Based on Rabbi Gurevitz)*

Pesach, Leil Haseder

We call the night of *Pesach*, *Leil Haseder*.

Seder symbolizes order, a specific series in proper sequence. If we look at what occurs throughout the evening; first we are slaves, the 10 *makkos* happen, we are freed, and then we have *Krias Yam Suf!* It's anything but *Seder!* It's disorganized.

The *Sfas Emes* answers; If we look at what *Bnei Yisroel* has endured throughout the ages, it's a miracle we are still a nation. From the crusades, to the pogroms, to the Holocaust, the fact that *Bnei Yisrael* is still around and strong is a miracle in itself.

As such, we are used to miracles. What to others may seem unnatural or out of order, to us is on par for the course. We realize that everything we have ultimately comes from Hashem. For Hashem has a master plan, and although it may look out of order now, we realize that in the end we will see the exact *Seder* the way it is supposed to be.

This is the lesson we can learn from *Pesach* Night, that everything we have is ultimately from Hashem, and we must appreciate and be thankful for all that we were given. While we may not see open miracles today, we must realize that even the small things are a present from Hashem.

❖ Ruki Schwartz
Source: *Sfas Emes*

Tamar Eberstark

לברכה האבל רושם

